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The Resurrection

By Albrecht Dürer

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"The Power of His Resurrection"

THE Resurrection of our Lord is really the starting point of the Christian Faith. Essential though the Cross was to the victory, and the Incarnation which gives it meaning and effectiveness, it is the Resurrection which is God the Father's declaration that the sacrifice of the Son is acceptable, that obedience unto death has merited victory over evil, and that to the Almighty belongs the power.

Man had his day at Golgotha. For the forces of evil held complete sway over the temporal order when the outraged God of man brought about the death of the Lord of Life. Man had God down, nailed to two planks and lifted up as an example to all who would disturb the *status quo* of the unredeemed order. Put away in the tomb, God was discarded in the name of man's self-esteem and righteousness. But God always wins in the last word and ere three days had passed, the Father raised up the Son, His Son in nature transfigured by the transcendence of life.

Let it be misunderstood, the Resurrection

is not a subjective realization on the part of the disciples that the spirit of Jesus lived on as an example to good men and an incentive to embrace "eternal verities." No, the Resurrection is a supernatural fact which crashes into history. The tomb is empty, the natural body by resuscitation has been transformed into a body of glory; the body now incorruptible is the complete reconstitution of Jesus Christ as He had been known to men.

The dishonest efforts of liberalism to deny the fact of the Resurrection while paying lip-service to the historic Faith needs to be examined. The apologists of that attitude have been quick to say: "Yes, we believe in the Resurrection of Christ, but we do not believe in the empty tomb; that is not essential to Christian belief." But this is not true. Whatever God has done cannot be said to be unessential. The tomb was empty and that is the crowning assurance of God to the bewildered and dispersed apostles that their Lord and Master was alive. All the modern rationalizations about going to the wrong

tomb, the apostles stealing the body and saying that Jesus had risen, produce more problems to faith than does the acceptance of the Gospel account.

The empty tomb is the gracious act of God to show without question that there was no mistake about the Son of Man being alive. We are not in a position to say what God *might* have done, and we hope we do not have the temerity to say what God *should* have done. For the Christian the empty tomb is a fact.

The empty tomb means more than this. God as creator and the Lord of the universe is now the restorer of creation. The body of Jesus, His human nature was as much a part and product of creation as our human natures, excepting, of course, His miraculous conception and His freedom from sin. That nature stands in need of redemption is scarcely a point which has to be argued today. The Christian can see that in every aspect of life wherever he may care to look.

The Resurrection of our Lord is accordingly, not just the fact that God is immortal, it is not simply the apostles' testimony that the good life of Jesus is an eternal example to men, but it is the declaration of the fact that the redemption of life starts in this world. In every resurrection appearance it is through the glorified humanity that identi-

fication is made by the faithful, an identification which reverses the despair of Good Friday.

The identification is made further explicit. When it became necessary, our Lord showed the wounds in hands, feet and side. He shows the continuity through suffering. The Passion was the last great reality about the Master to impress itself upon the disciples. Now He makes His identity more explicit by showing that the wounds are still a part of Him. He has not escaped from the marks, but as they no longer cause suffering, they are the divine testimony that victory has been accomplished *through*, as we speak, over suffering.

The identity of the baptised Christian and the risen Lord is the constant theme of St. Paul. When he says: "If ye then be united with Christ, seek those things which are above . . ." (Colossians 3:1), he is not casting a shadow of a doubt upon the fact. He is declaring that because this is true, we must look to the heavenly Lord. "Your life is hid with Christ in God." (*Ibid.*, 3:3) The glorified humanity is ours. The Resurrection means that we too have been raised from the old life of sin and alienation from God, and now share in the Resurrection. We are "Buried with him in baptism, wherein ye are risen with him through the operation of God, who hath raised him from the dead." (*Ibid.*, 2:12) Here the symbolism is taken from the ancient form of Baptism where the person goes completely under the water and, leaving behind his old self, rises a newly born person in Christ.

Eastertide brings to us not only the promise of an everlasting life after physical death, but proclaims that we already have that life through living in our Lord here and now. As the Church has given us forty days of penitence in preparation for Easter, now we have forty days of rejoicing in the gift which has been brought us. Our Lord Jesus Christ has taken upon Him our human nature, that nature He has paid the price of redemption and has triumphed over sin, death and Satan.

"Christ our Passover is sacrificed for us; therefore let us keep the feast. . . ." (I Corinthians 5:7)



DOUBTING THOMAS

(Courtesy of the Metropolitan Museum of Art)

Why Baptism?

BY JOHN S. BALDWIN, O.H.C.

ISN'T Baptism awfully out of date? It was invented, we hear tell, nineteen hundred years ago by a Jewish fanatic named John. Queer customer, too: wore his hair long, lived in the desert, ate honey and—*honeycombs*—and preached about hell-fire. When his audience got scared and confessed he baptized them in the River Jordan, and that's where Baptism began. What has anything to do that to do with us? No doubt John got the idea from some initiation rite of his day. But there again why foist a primitive tribal custom on us? What good will it do to mumble a prayer and splash us with some water? Your questions are fair. Now may we Christians have a fair chance to answer? Certainly Baptism had humble beginnings. It did lots of things. So did literature, science, art. So, for a matter of fact, did you and I. We began in a union of cells too small for the eye to see. But from that union God brought new personalities into the world. And He uses humble means. The question is, does He use Baptism?

To learn the meaning of the Resurrection, the task not of one age only but of all.

—Bishop B. F. Westcott

We hope to show that He uses it as a remedy. But that of course brings up an additional question: a remedy *for what*? Before we can see how the medicine works we must know what the sickness is. Let us tackle that first. Let us ask, "*What is wrong with human nature?*"

That *something* is wrong is easy enough to see. Any newspaper proves that. After the forty centuries of "progress," human beings continue to lie, steal, rape, and murder as merrily as ever. Not only so, but in many ways we "civilized" people are no better than those we call "backward." We are in fact much worse. Property is safer in the wilderness of Liberia than it is in Chicago. Human life is much safer. And by that we do not mean there are fewer accidents: we

mean that there are fewer murders. It is the African who settles his differences by arbitration. We may be better than they are at inventing gadgets: in behavior we are worse. Surely something is wrong.

A still plainer sign that something is wrong is the frequency of war. Granted that war may sometimes be justified: when it is in defense, when there is no other way to ward off still greater evil. But how is it that educated people can find no other way? If Africans can arbitrate, why cannot we? That civilized nations should be unable to prevent war from becoming more and more frequent, more and more ghastly, wider and wider spread, is nothing short of a scandal. Clearly something is wrong.

Moreover we can see that "something" is right in our own homes. How hard it is to get along even with those we really love! How hard it is even for those who freely chose each other as life partners! Was it meant to be so hard? Or has something happened to this human nature of ours?

Surely *something* has happened. And it has happened to us all. Even tiny babies show the sign. See their faces contorted with fury, hear them scream with rage. No, it is not their fault. Of course not. They do not know any better and so are not to blame. But there, at the very threshold of human life, are all the seeds of evil. Were they meant to be there? Or is there something wrong with mankind?

What is that "something wrong?" What is the cause of our trouble? What is at its root?

Is it just that we are descended from apes and tigers, that we still have strong animal urges, that in our physical nature we are beasts? Very probably we are. We are not concerned to deny it. Christian Fathers admitted it centuries ago. But does it explain our present plight? Unfortunately not. For if it did, we should expect to find the most civilized people, those whose evolution has progressed furthest, were the happiest. They

are in fact the least happy. Go to West Africa and see, watch primitive farmers toil with a short-handled hoe in the blazing tropical sun; see them plod home exhausted; then look again at moonrise and see them dance, for sheer joy, till the moon goes down; and admit that they are lighter-hearted, have more playfulness, laughter and song in their lives than we do. And the animals? So far as we can judge they are happier still. For they alone know no frustration, no haunting senses of guilt. They alone are glad to be just what they are.

It is then that our evolution has been one-sided, that "our psychology has not yet caught up with our techniques?" Hardly. For we shall almost all agree that we were happiest when we were children. But children are the very ones who have benefited by our psychology the least. Those who have been exposed to psychology longest are adults. Which are the harder problems? Which do our psychiatrists really have around their necks? And are their patients getting fewer as our "civilization" continues to "progress?" Our inference? Not that psychology is of little value, but that its lack is not the real root of our woes.

How entirely the Passion is seen simply through the lustrous halo of the Resurrection in S. Paul.

—Father R. M. Benson, S.S.J.E.

What is the real root? Let our own conscience answer: the real root is that our race has turned away from God: not just that we do not realize our oneness with Him, but that we have broken it, estranged ourselves from Him, and made an objective rift. The Bible expresses that in the famous story of Adam and Eve. (That this was meant as a story is clear from the very names used: Man and Woman living in Delight and eating Knowledge.) The Church expresses it by saying that we are born in sin, very far gone from righteousness, and of our own nature inclined to evil. And to hold this up before the eyes of all men, the Church requires all to be baptized.

Baptism, in short, is God's remedy for our alienation. God never meant us to be

estranged from Him. As a race we estranged ourselves by our own deliberate choice of evil. Even now God does not want us to be estranged. In Baptism He takes us on one and brings us back into union. By union He plants within us the seed of a life. If we nurture this seed of newness will grow. As it grows it will slowly surely change us till we are altogether new. But the new life springs from the union with Him is His essential gift in Baptism.

That is why Baptism is required. The Church requires it not just because our Lord told us to (though that would be enough for a deeper reason; because it is the instrument by which God brings us into union. It is not a mere *sign* of our adoption but the *means* whereby we receive it. It is the essential channel of the new life. With it we cannot even see, let alone enter, the divine Kingdom (St. John 3:3-5). By the water of Baptism we are literally saved (St. Peter 3:21).

In the face of words as plain as that it is hard to see how any Christians can maintain that even before Baptism we are in union with God already, that we were created so, that Baptism serves but to bring to light that which is already true. It is that we part, reluctantly, from one with insight on other points we most respect, D. Elton Trueblood. For if Baptism merely reveals a union with God which we have already, then Baptism is not essential (We can hardly call it essential just because it reveals; for if it were no unbaptized person could think himself to be in union with God—this is exactly what our saintly Quakers do). To prove that it is essential, not only a sign but as a means, we have the universal practice of the Church throughout the world. The universal practice proves the universal faith. *Securus judicat orbis terrarum*. The universal faith is true.

To doubt it is in effect to doubt our Lord. For can we suppose that "for us men and for our salvation" He who is infinite and who came down from heaven, became incarnate as a man, and made reconciliation for us by bitter suffering, when we were

e with God already and had no need to be saved? Or were the Manger and the Cross needed just to awaken us and win our love and repentance? They do win it, yes. But could that be their only purpose? Would it be "put on an act?" Or were they needed in order to bring home to us the union we already had? Did it take the Manger and the Cross to make us see that we and God were one? If you think that, please come to California and visit those who practice Yoga (Union). For lo, they reject both Incarnation and Atonement—the Manger and the Cross to them are myths—yet with the deepest conviction of their souls they believe they are at one with the One. Whether their belief is true is not now the question: the point is simply that to produce that consciousness of union neither Bethlehem nor Calvary is needed. Were they needed for anything else? Did we need to be *made one* with God? Did the Cross accomplish anything effective? Was there a rift between us and

God that had to be bridged? Did we need a Mediator to bridge it? Do we need a Mediator now? Or can we go to God direct? Do we go to the Father "through Jesus Christ our Lord," and through Him only, or is there an alternative path? That is the crucial question. On it not only Baptism, but Christianity, stands or falls. For it amounts to asking, *Do we need Jesus Christ?*

No, you cannot escape by saying we go *both* ways. For if you say that you simply imply that there *are* two ways to go. If there is a second way, then, obviously, the first way is not essential. And that is exactly what is at issue: is Jesus the essential, the one and only, Way to God?

Jesus Himself claimed that He was. "I am the Way, the Truth, and the Life," He said: "No man cometh unto the Father but by Me." "I am the Door of the sheep . . . by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." "No man knoweth . . . who the Father is,



THE SUPPER AT EMMAUS

By Velasquez

(Courtesy of the Metropolitan Museum of Art)

but the Son, and he to whom the Son will reveal Him." He claims to be the one and only Road. (St. John 10:7-9, 14:6; St. Luke 10:22).

We Christians not only believe that; we stake everything on it, we bet our lives. If there is another way of reaching God, if *anyone ever* goes to God *im*-mediately—not through the One Mediator, the man Christ Jesus—then Jesus is discredited and our faith in Him is gone. For the very heart of our faith, the Rock on which we build, is that Jesus is essential.

That that is where we take our stand, the strongest proof is that we have always and everywhere required Baptism. East and west, north and south, back through nineteen centuries, the Church has invariably insisted, "You *must** be baptised." What stronger way of teaching that we are born *out* of union, and that the way back *into* union is mediate, *through* Jesus Christ?

Our Lord made Baptism the instrument of union when He Himself asked to be baptized. John the Baptist, of whom He asked it, was astounded. "I have need to be baptized of Thee," he faltered, "and comest Thou to me?" How could he give the Sinless One a baptism meant for sinners? That was the very reason our Lord insisted: He wanted to be identified with sinners. He joined the crowd of sinners, took His place in our ranks, in order to be identified with sinners. He made Himself one with us in order to make us one with the Father. It was to be one with sinners that Jesus stepped into the water of Jordan. Is it any wonder

* Of course this "must" applies to us, not to God. God is still free to provide, for those who do not know about Baptism or who cannot obtain it, by some other means. What other means He uses we do not know: we do know that He is just. But, though God is not bound by His ordinances, we are. For us who know that God appointed Baptism as the means of union, the obligation to receive it is absolute.



that Baptism is still the way for us to be one with Him? If we want to be one with our Redeemer we too must step down among sinners. We must publicly admit that we are dirty and ask to be washed. Baptism unites us to Him.

It makes us one also with all others who have been baptized. And this is our greatest test. For these fellow-Christians of ours are far from being saints. Their sins have been forgiven, but they are not yet up to the roots. The medicine that will eventually cure them has been injected, but it has only just started to work. The seed of goodness has been planted, but it has only begun to grow. For new habits to form, for Christian character to take shape, may need years. For those years we have to take our fellow sinners as they are, just as our Lord takes us the way we are. For we cannot be one with Him without being one with them too.

To be one with all those sinners is very costly. It cost our Lord His life. Sooner or later it will cost us ours. It is not just a figure of speech when we say of our fellow Christians, "It just kills me the way they people act!" It really does kill us. And that, alas, is exactly what we need. Our old self has to be killed before any new and better self can grow. If God's seed of newness is to develop in our lives, the roots of old selfishness must die. God's means of killing the old is the clash of temperaments among His children. Sinners thrown together in His Church are "baptized into His death"—given the chance to die to self and so live to God and to each other. To be entirely one with Jesus we must die with Him. In the Church, full as it is of sinners, we have our chance to do so. As we seize that chance our Lord shapes us into saints. But every saint begins by going down into the water with the sinners, for it is Baptism that makes us one with God.

Why the water? Why, to make the whole business objective, to take it out of the realm of emotion and fancy, to nail it to the world of outward fact. If our union with God were just an awareness within our souls, we could never quite be sure it had been given. We could always be doubtful of what had happened only in our minds. Inward is

essions are notoriously deceptive. When we suspect our neighbor is mistaken we say to him, "That's what you *think*." To get away from more thoughts and impressions and tie up with objective fact, God has made the means of union outward—sacramental. The outward transaction is not only a visible sign of the grace given but "a pledge to assure us thereof."

Does it have any other effect? Certainly the central effect is to draw us into union with our Lord. But from this union there flow other results which, though secondary, are important. For those who are joined to our Lord are thereby joined to each other. His Mystical Body, the Holy Catholic Church. And into every member of that body there flows the life of Jesus risen from the dead. That life cleanses us from sin and makes us grow little by little like Him. Because He is the only-begotten Son, we, His members, become adopted sons and are bold to say, "Our Father." And upon us also, accepted in the Beloved Son, the Father pours the gift of the Holy Ghost. (Acts 2:38; 2:16; I Cor. 12:12, 13, 27; Gal. 3:26-27).

But these various gifts and graces are not magic: they affect us in proportion to our faith. The less we trust ourselves, the more utterly we pin our faith on God, the more He can do in our hearts. This means that hearts must be prepared. In the Church's early days the preparation took a long time. Through weeks and months, often indeed through years, adult candidates underwent discipline and instruction. Their daily conduct and their attendance at church, as well as their grasp of principles, were examined. And on the day of their baptism they were expected to fast until evening, and to make a full confession of their sins. Our present rubric calls for an examination on Christian principles and an exhortation "to prayer and fasting, the rest being left to the individual conscience. Probably this is as well. But it makes individual preparation all the more important. For faith and repentance are still the only way to open our hearts to God.

But even a well-prepared Baptism was never meant to stand alone. It was meant



to lead right on to Confirmation. In ancient days indeed they were but parts of one service. Confirmation still "seals" the baptised and completes their spiritual equipment with the gifts of the Holy Ghost. If we have any idea of what God has done for us sinners, we shall express our gratitude in habits of worship and private prayer. Especially we shall love the great Thanksgiving, the Holy Eucharist, and renew our strength by receiving Holy Communion often. And if our hearts are really moved by Jesus' love, we shall be sorry for our continued sins against Him and want to confess them, that in Absolution they may be forgiven. So we make room in our hearts for the seed planted in Baptism to grow and mature. And if the maturing takes a long time let us always remember that the saints were the baptised sinners who kept on trying. What God plants in Baptism is meant to flower in heaven.

Augustine

BY RALPH T. MILLIGAN

AUGUSTINE was the oldest and most advanced boy in the Mission school.

It was partly for his benefit that Saint Augustine's High School was started at Bolahun several years ago. Two or three other graduates from Saint Philip's elementary school entered on the high school course with him, but have since left for further education at Cape Mount, on the coast. It was not through any shortsightedness that Augustine chose to remain at the Mission, even though the fathers had never assured him that he would be able to complete his course. He himself had expressed his ideas about this once before when he said that since he had begun his work in the first grade of Saint Philip's it was his intention to remain and that he hoped God would make a way for the high school to continue and to spread its work into the normal four year course. Besides this, he has frequently visited the schools on the coast during his vacations and has concluded that none of the educational institutions there were as competent to supply his needs as the school which he was attending.

Augustine was a very small boy when he first came to Bolahun. He claims to be a British subject, having been born at Buedu, in Sierra Leone, just over the Liberian border. His parents both died when he was still a small child and after their deaths he was sent to live with an uncle.

It had not been his wish to enter any school. He was the youngest of all his brothers and sisters and since there seemed to be enough of them about the country to "help the old folks," and also, no doubt, since he was probably a bit of a burden to his uncle, the latter decided to put him in care of another uncle then living at Bolahun and to enter him in the school to be educated. Augustine did not want to go to school, but then in those days some of the small boys who came had no choice. They were sent or withheld according to the whims of parents or other relatives.

But once in school, Augustine became eager for his new life. As a child in the early grades he excelled in his work and was at the top of his class. Then during the middle years things did not go quite so easily for him. His "master," or so the boys call the adult whose care they are, began to make use of the boy's abilities for farm and other "outside" work, and Augustine's studies began to suffer for it. But Augustine had learned the value of his school days by this time, and three times during his later years in Saint Philip's he threatened to leave his "master" and strike out for himself. He never did, however, until the time came for him to enter the high school. Saint Augustine's High School is now in its fourth year, and Augustine is the number one man, both in point of time and of his studies. He is now twenty-four years old, over six feet tall, has a very pleasing manner, intelligent, more eager than ever in his work. His sole ambition in life is to become a teacher of general subjects after his own education is complete, and to return to Bolahun to do his teaching in Saint Augustine's High School.

But these are not the only things that Augustine plans for himself. One day as he was taking some pictures on the grounds he came to me and announced that he would be coming to my house in the afternoon to have one taken of himself. "But I shall not come alone," he said. When I asked which of the other boys he intended to bring with him he replied: "She is not a boy, she is a young lady." Her name he would not reveal, adding that if I did not already know it, I would learn it when he brought her to me.

That afternoon he came, but to all appearances he came alone.

"And where is the young lady?" I asked.

"She is outside," he said, "may she come in?"

When I allowed that she might, he went to fetch her, and much to my surprise in came a very young lady indeed. It happened that I recognized her as Anna, the young daughter

one of our oldest Christians, Louis Momo. Her father has lived at the Mission for nearly twenty-seven years. Her mother had died several years ago and her father has remained at the Mission because he wanted his children to have a Christian education. Anna, therefore, is in the seventh grade of Saint Agnes' School for girls, and is every day of fifteen years old.

The two of them remained a short while and then Anna said that she must go. She was to return to the school compound by herself, but Augustine remained behind.

"Your young lady is *very* young," I remarked.

"Oh yes," replied Augustine, "It is partly for that reason that I have chosen her to be my wife!"

This last bit of voluntary information came as a surprise, I must say. Before I had a chance to speak, he continued.

"I will tell you the story of how it happened." This is Augustine's story.

"One day 'many years ago' when I was a small boy, I was learning to weave cloth and was so weaving it in front of my 'mass' house, when a little girl came up to catch me. I noticed that she looked different from the other girls, though just how, I can't say, and so I said to her: 'Little girl, I love you. Will you be my wife?' 'Yes,' she said. 'At first I must go to school.' I told her to wait until that I myself had many years of school completed, and that when I was finished, she should become my wife. And she agreed. For several years I did not pay her much attention, and I only went and spoke to her again when I found that she was paying attention to other boys. She rebuked me and said that it only had been so because she knew that I had been doing the same to other girls. I then promised her that I would stop, and I told her that we must become engaged. She was pleased and said that I must first tell her sister (the sister in charge of the school). I was very fearful of Sister Anna for two whole weeks I worried what would happen if I didn't tell her (for Anna has determined that I should) and what the Sister would say if I did. For before that I had been writing many letters to other girls

at the school and Sister had already told me that I must stop at once. So I was fearful of her and did not go at first. Only when Anna told me that she was sorry that we could not be engaged if first I did not speak to Sister, it was that I went to her. And now I am glad that I did, because since then people have been able to know that Anna is a little girl that I shall some day marry. Sister is right, you know. She is responsible for those girls and she is looking after them. I see it now."

"But why did you choose one so very young, Augustine?" I asked.

"Because, you see, I have yet many years ahead of me in school, and if I chose one who was older, she would want to get married before I was able and that I couldn't do. Anna has yet many years of school ahead of her, as I have. I hope that she will at least continue her education until she has been half way through high school. Even that is a rare thing, you know. Even on the coast one does not find many girls who have been to high school. So that is what I am hoping. If she disappoints me, and refuses to stay in school and wants to be married before my education is complete, then it will be too bad. Then she will have to find someone else. Then our love will be ended."

There was silence for a few minutes. There was nothing more for me to say. I did make a trite remark about his having planned things well, or something to that effect.

"Before I leave," Augustine said, "I want to ask you one question."

"Yes," I replied, "what is it?"

"What was the real name of the mother of the Virgin Mary? Was it Anna or Anne?"

When I replied, Augustine said:

"Then she will be our grandmother. The other night, as I was going to sleep I was thinking how it must be that since our Lord is our Brother, the Virgin Mary must be our Mother, and therefore Anna, her mother, would have to be our grandmother."

He was thinking of himself and his young Anna, neither of whom have a mother or grandmother on this earth. Such is the devotion of one of our high school students.

The Faith of a Catholic

By EDWARD N. PERKINS

THE name Anglo-Catholic is apt to be misinterpreted. An Anglican is a member of the Church of England or of a Church derived from and in communion with the Church of England. Therefore every Episcopalian is an Anglican. A Catholic is a Christian living the spiritual life of a church having the Apostolic ministry and system and faith which mark the One Holy Catholic and Apostolic Church named in the Nicene Creed. Therefore every practicing Episcopalian is a Catholic. If Episcopalians are Protestants, they are none the less Catholics. They are not Protestants as (for instance) Baptists are Protestants, who abjure the Apostolic ministry and belittle the sacraments.

It seems that all genuine Episcopalians are Anglo-Catholics, since all are Anglicans and all Catholics. And so they are. But the name "Anglo-Catholic" has been used otherwise, perhaps unfortunately.

Usually the expression "Anglo-Catholic" is used interchangeably with "High Church." The writer of this paper knows of no valid distinction between the two. However, "High Church" seems to be misunderstood.

We say of one man that he has high ideals, or high standards. Some churchmen rate the Church very high, as a reality to be revered and obeyed and served. St. Paul speaks of the Church as "the Body of Christ. The High Churchman (or "Anglo-Catholic") stands by that. The name "High Church" has its origin in this high view of the Church. The expression "Low Church" arose by way of contrast.

The Anglo-Catholic is distinguished by his high conception of the Church and his reverence for her. The Catholic Church to him is the Body of Christ, the living organism through the agency of which the Lord does his beneficent work in the world, as one makes active in this world his essential self by the agency of his body. During the time of His ministry as a man in this world, Christ's agency of action was His human

body. Since His Ascension, His Church is His agency. Christ is in His Church. The Christian people are the members of the Body, as the cells are members of an animal body. Christ is the head, the indwelling vitalizing reality, using the organism as His instrument. The Anglo-Catholic reveres and obeys the Church.

As the Church is an organism, it has a definite organization. The Anglo-Catholic is distinguished for definite beliefs as to the organization. Also, as the Church is a living organism in the world, having men and women as its members, it is liable to disease, as when bodily cells are infected. This disease of the Body of Christ is imported by its members. It is called Sin. Every member infects the Body as he is sinful. The Anglo-Catholic takes sin seriously.

To be an effective instrument, the Church is required from the beginning a characteristic organization. The Anglo-Catholic believes that this organization is as necessary to the continued identical existence of the Church as the characteristic organization of a man is to his continued identical existence. A metamorphosis of a man's characteristic organization to some other sort of organization, such as that of an ape, would put an end to that man's identical existence. He would cease to be himself.

The Church had its characteristic organization at the start. It was then an infant organism. It has grown and changed within the limits of its innate character and identity. An infant animal organism grows and changes vastly, but always within the limits of its innate character and identity.

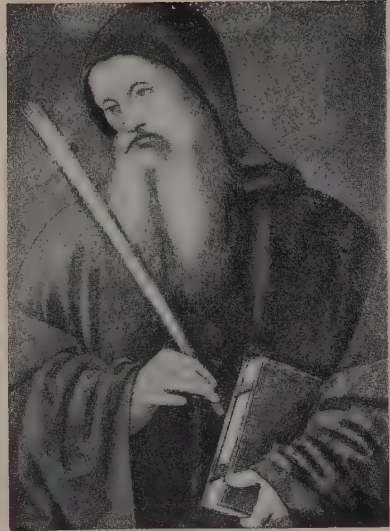
The Anglo-Catholic thinks out clearly the innate character of the Church and clings to the innate identity of the Church. He cannot understand the idea of a metamorphosed Church with a new characteristic organization.

There is no doubt as to the Church's original characteristic organization, nor as to its origin. The eleven faithful Apostles

are commissioned by the Lord Himself to carry on His work in this world. They believed that they were authorized to commission others as, indeed, must be the case if their ministry was to persist. They manifested that belief immediately by commissioning Matthias in order to fill the vacancy caused by the apostacy of Judas Iscariot. Others were similarly commissioned later. This commissioning was evidenced always by the laying-on of hands, similarly as in biblical times the conveying of land was evidenced by the delivery of a clod of the soil to the grantee in the presence of witnesses. Analyzing a little further, it is seen that the Lord Himself gave to the Apostles certain authority as His agents including authority to authorize others, so that His ministry was kept alive and His authority perpetuated by a process of delegation and further delegation.

The Apostles' successors in the agency so perpetuated and established may, in the earliest period, have received in every instance the entire power to act as the Lord's agents including the power to transmit that authority to others. However that may be, it had within less than three centuries become the universal practice to divide the ordained ministry into the orders which we know as Bishops, Priests, and Deacons, and to confer on priests in their ordination the power to delegate authority to another, that power of transmission being reserved for bishops and conferred on them at their consecration as bishops. At the time of the Protestant Reformation none but bishops held power to ordain others, for more than a thousand years.

This ordered hierarchy deriving its authority from the Lord Himself by the process of delegation and further delegation, furnishes the characteristic organization of the Church. It is not a matter of government only. It is a matter of functioning as a continuing identical living organism. The priesthood provides the vital system for the maintenance of life and health throughout the organism. The cells derive their nourishment through the sacramental system. The priesthood's business is to mediate that nourishment and to maintain the tone of the



SAINT BENEDICT

[March 21]

body in condition fit for assimilation. The priesthood is the dispenser of the sacraments and of the ministry of the word. The cells must be prepared and kept prepared to receive and assimilate the sacramental nourishment, which also must be provided to them. This nourishment is the Divine Life of the Lord. The Mystical Body which is the Church depends on this, and this depends on the continued existence of a ministry authorized by the Lord to mediate His Divine Life. Anglo-Catholics regard the Apostolic ministry as indispensable. Without it, continued identical existence of the Body can not be. This ministry has been so organized that perpetuation of it depends on transmission of the Lord's authority by bishops tracing back to the Lord Himself their power to transmit it. The Apostolic Episcopate therefore is indispensable, and consequently Anglo-Catholics believe that organizations of Christians lacking the priesthood authorized by delegation of the Lord's authority through the Apostolic Succession do not partake of the characteristic organization of the Church. This is not to say that individual baptised Christian people who constitute those organizations are outside of the Church, but that the organizations are.

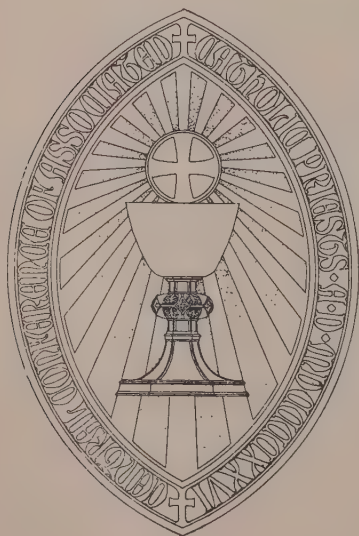
Christ is the immanent spiritual head of

the Church, which is His Mystical Body. The people incorporated by Baptism into that Body are said to be members of Christ. St. Paul speaks of building up the Body of Christ, and he reminds us that we are all members one of another. Illness of a member of a living organism like a body, such as pollution through infection, affects the whole body. This illustrates the effect of sin. The Mystical Body is far from realizing St. Paul's dream of its being perfect, free from spot or wrinkle or any such thing, because members introduced into it the toxin of sin. Sin therefore is far from being a private matter between the individual sinner and his God. Sin poisons the common life of the Body. An individual life poisoned by sin is a focus of infection. The Body needs purgation. In fact, sin is very general. A regular therapy is necessary.

The Anglo-Catholic believes in such a therapy, and this is a reason for his insistence on the sacrament called Penance, consisting of self-examination, repentance, confession, and absolution. Christ expressly assured His Apostles that whose sins they should remit would be remitted and whose sins they should retain would be retained. This is the power of absolution, which is to say, the Lord's own authority to absolve

from sin. It is a part of the authority transmitted through the Episcopate, and is conferred on every priest ordained in the Episcopal Church by the express words of the ordinal provided in the Prayer Book. The priest is the Lord's authorized agent. The act of absolution is not the priest's act. It is God's act. That God may absolve a repentant sinner without the intervention of this sacrament is not doubted. But abstention from this systematic therapy, which requires confession of specific sins and therefore entails self-examination and recognition not only of sinfulness but of specific sinful acts and omissions and induces the positive act of penitence inherent in the self-humiliation of confession to a priest, deprives individuals of a much-needed help in their spiritual lives, and deprives the Mystical Body of purgation from damaging accretions of poison which the same individuals have by their sins, imported into it. One of the distressing facts in the Episcopal Church is the presence of many large parishes where there is scarcely a member who fairly recognizes himself as one who sins, but many a member who is quite unaware of his infection by sin. The conviction of sin and the sacrament of Penance travel hand in hand. Without the conviction of sin the Body will not be cleansed. The Anglo-Catholic therefore believes in systematic self-examination with its self-confrontation with one's acts of sin, in auricular confession with its beneficent self-humiliation, and in sacramental absolution with its tangible assurance of God's forgiveness and its certainty of being, for the nonce, a clean and wholesome member of the Mystical Body of Christ.

It is the sense of being called as a Christian to be united with the others in the corporate life of the Mystical Body in which, as St. Paul assures us, we are all members one of another, which impresses deeply and unforgettably the Anglo-Catholic. The Mystical Body in which Christians are incorporated by the sacrament of Baptism is the Church Universal. In it not only are those in this life all members of one another as St. Paul says, but also the departed Christians in their state of awaiting the time of admission forever to the Divine Presence



and those also who have attained eternal life. The Church Universal comprises the Church Militant, of this world, the Church Expectant, awaiting the consummation of their hopes, and the Church Triumphant, in the Presence of God. And the members of these are all members of one of another. In this Church Universal it is but natural and right that the members in their thoughts and in their prayers should remember their fellow members both in the Church Militant and the Church Expectant and in the Church Triumphant. It is not worship of Saint Mary the Virgin to meditate on her in her place of honour in Heaven and to plead for her prayers for us in our need. The Anglo-Catholic does that, and in his prayers he remembers the faithful departed. He regrets that in our Eucharistic rite there is no full and worthy liturgical commemoration of the departed faithful who, with us, are members of the Mystical Body of Christ.

Primary in the doctrine of the Anglo-Catholic is Christ's Incarnation. It is set out in the Nicene Creed, familiar to every Anglican. Before all worlds, which is, before the beginning of creation or, as the poet has it, before the beginning of years, the Divine Reality brought forth out of Himself the Christ Who therefore was begotten, not made, and the Son of God, since the offspring is the child of its source similarly as the son of his father. For the sake of sin-polluted humanity this Divine Person, a being of the very being of God, was enfleshed in the human substance of the Virgin Mary, becoming very man and flesh of our flesh, and in His human life manifested God to men and for men offered Himself on the cross, our Atoning Sacrifice. So Christ Jesus is God. And so too He is man, then and forever.

To the Anglo-Catholic, this is the type of the sacraments. In this we find God, Who in spirit, manifesting Himself to man imured in matter through the medium of matter, namely, in this case, human flesh. Man in this world can not be clearly aware apart from matter. His intuitive and mystical knowledge of God is dim and doubtful, save in rare instances. Through matter God comes to man in His Incarnation, and through



SAINT GREGORY By Vivarini
[March 12]

matter He reaches to man in the Christian sacraments.

To the Anglo-Catholic the crowning act of the episode of God's life incarnate is the completion of Christ's Atoning Sacrifice at Calvary. Where two have lived in mutual affection and undoubting trust, and then one of them has been guilty of some black treachery, the injured one may forgive. But forgiveness never can by itself restore the former faith and intimacy. It can not make things as if the treachery had never been. There still must be atonement (at-one-ment). But how? It may be that sometimes penitence and yearning may lead to the guilty one to a surpassing act of self-sacrifice in love, and in agony voluntarily incurred, such as to close up the breach and make the two again at one. Before the advent of the Redeemer man by sin had played the traitor to God.

The Anglo-Catholic is sorry that the Prayer Book calls the Eucharist, or Mass, the Holy Communion, because that withdraws attention from the Sacrifice. The liturgy itself emphasizes the Sacrifice. "All glory be to thee, almighty God for that thou of thy tender mercy didst give thine only son Jesus Christ to suffer death upon the Cross for our redemption, who made there, by his one oblation [offering] of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for

the sins of the whole world." In the Eucharist we commemorate the Sacrifice of the Cross and mystically present once more to God that Atoning Sacrifice consummated at Calvary through Him our human representative.

The Anglo-Catholic believes in the doctrine of Original Sin and in sacramental Regeneration, so evidently expressed in the Prayer Book order for Holy Baptism. The myth of Adam is a true myth in that it expresses in the form of a tale a profound truth touching basic things. The beasts can not sin. They are too ignorant, and incapable of responsible conduct. When in the course of God's creative evolution there emerged a creature, man, able to know good from evil and to choose between right and wrong, sin became possible because knowledge and responsibility were present. Man did not have to sin, but he could sin if he chose. And he did choose to sin. This favoured creature meant to exercise his God-giving power to godlikeness, chose the other way. He turned his back on God. By this his race is tainted. Every man is prone to sin. He is not obliged to sin, but he is prone to sin, and the history of the race proves that he always does sin. This inherent distortion of will and purpose is called "Original Sin." Actually, it is not original in any of us but Adam, and it is not sin. It is the innate distortion of purpose which always leads to Sin.

Baptism is the primary sacrament of cleansing. Sin is washed away. In the case of infants not yet able to sin, Original Sin is washed away. The baptized is made spiritually clean and put in the way to get the upper hand of the innate sinward distortion of the will. And by this cleansing the baptized is incorporated into the Mystical Body of Christ. God acts in Holy Baptism, using matter as His means. Through the material symbol and instrumentality, God acts so that man, though immured in matter, can be aware of His action. The water both aptly symbolizes and is the efficient means of purging away the innate tendency to sin.

This is the nature of a sacrament, that the sign or symbol is God's instrument whereby through a material thing God works in man immured in matter. The Anglo-Catholic be-

lieves that in Baptism a man is really cleansed spiritually and really incorporated in the Mystical Body, and that in Confirmation Baptism is completed in that there is thereby really imparted that power which enables the member of Christ to maintain, or, having fallen through sin, to re-establish again and again that state of grace which Baptism at first induced, resorting to the sacrament of Penance as occasion requires.

The Anglo-Catholic is aware that the things can not be proved, according to the ordinary acceptance of that word. Faith is the key to his belief. The Church Catholic has taught these things wherever she has taught at all through all the centuries. The churches of the Episcopal Church the congregations affirm, in repeating the Nicene Creed: "I believe one Catholic and Apostolic Church." The Anglo-Catholic thinks that this is plain language. He believes the Church.

The Anglo-Catholic does not believe that the Church is inerrant here or there or at all times, anywhere. He does believe that error can not survive throughout the Church Catholic. He therefore believes that what the Church teaches and has taught throughout the length and breadth of the Church and through the centuries, must be true. He does believe that he has a right and duty of private judgment. His judgment and his experience tell him to believe the Church. To him the futility and presumptuousness are clear, of any man's conceiving that by human intelligence the mysteries of life and death and eternity can be unveiled or appraised. So perceiving, the Anglo-Catholic surrenders his mind in faith to the Church which is the indwelt instrumentality of Christ, Who is God, for His working in this our world of time and space and matter. It is clear to the Anglo-Catholic that if one can not believe the Church then there is no guide or teacher and one must be but a bewildered and lost wanderer in eternity. And this, to the Anglo-Catholic, seems to be the plight of those who swear by "private judgment." Pride of intellect, the Anglo-Catholic thinks, is a dangerous manifestation of the root sin Pride.

[To be concluded in the next issue]



Pieta

By Michelangelo
(1475 - 1564)

The Martyrs of Nigeria

By JOSEPH H. BESSOM, O.H.C.

OF all the continents it is perhaps Africa where Anglicanism may be seen at its best (Each diocese and missionary district would be quick to cry, "Don't take *us* for a sample! but the overall is impressive.)

The canvass has been large enough for a worthy picture. Temple Gardiner's beautiful work with the Cairo Moslems is one scene. The noble stand of the South African Church against racial injustice is another. There are framework worthy medical, educational, and social enterprises.

But the thing that captures and holds the country, the infantry operations of Christendom, is what is done with the Word and Sacraments, week in and week out as the preachers and priests carry on a steady job.

The success of it all depends on man's response to the Spirit, of course, with the power of the missionary and the receptivity of the native as the visible elements.

In several of those large tracts of the Golden Continent to which we have been called the missionaries of the Anglican communion have been able to make great gains. The number of Episcopalians in Africa must be near the two million mark.

The most conspicuous areas of this success are in the West and East. (It is not fair to exclude South Africa except in view of the advantage given the work by reason of the large numbers of Europeans living there.) Nigeria, on the Atlantic, and Uganda, inland from the Indian Ocean, are the centers of the greatest numerical successes so far.

Uganda and Nigeria have many things in common as missionary fields, but share one treasure preeminently. Both were organized and supported partly for their value as anti-slavery influences. Both were as well supplied with men and physical things as the good resources of the Church Missionary Society afforded. And both produced martyrs, plenty of them. The Martyrs of Uganda have been remembered and honored. Their

feast is kept May 13 (Province of S. Africa) or October 29.

Nigeria was the child of the Sierra Leone mission in its youthful days, but was supplied mainly from England.

Bishop Crowther explains much of success in Nigeria. He had been stolen into slavery as a child, in 1821. Freed by English warship, he was left at the depot liberated slaves, Freetown, where he acquired an education and eventually taught at Fourah Bay College (which still grants university degrees to the cleverest students of the West Coast). As a Christian he retained his old native name in the middle, becoming Samuel Adjai Crowther.

Twenty years after his rescue came the British Nigeria Expedition, intended to cut up the slave trade at its source by treaty with the pagan and Moslem chiefs. Crowther was taken along as a chaplain and interpreter. The venture had enough success to make missions possible and in 1845 the Crowthers and a white couple were sent to begin the Church's mission to Nigeria.

Their story is the usual one of pioneer hardships, patience, and success, with some variations on the theme: Crowther kept the job, not dying off in the manner of many early missionaries. He anticipated modern methods by working for better agriculture and commerce. He helped to bring about startling numerical successes and thereby stirred the powers of evil to action.

Then (it was the same year and in the same town that Crowther found and converted his old mother) there came about that priceless offering which was so great a means of deepening and spreading the work. In Abeokuta it was that the inquirers and converts became so many as to threaten the influence of the pagan priest. The idolater tried at first to frighten the Christian youth by demanding guarantees that the heathen girls they married be allowed to have household fetiches. The young men banded together and refused. An attempt to poison

ge numbers of them failed. Then they arranged to have the Bush Devil always visit the town at the time of service to scatter the uninitiated of the congregations. (Sometimes we think this device is being used against us today.) This nuisance failed also. When they called in the chiefs who arrested hundreds. These people were scourged, whipped or tied up without food or water for days while the contents and wood-work of their huts were pillaged by pagans. Instantly they were urged, "Give it up; save your heads to get rid of the baptism and you will have freedom and respect." The sufferers refused, with six apostolic exceptions. Their main anxiety was relieved when they got word to the missionaries not to worry about their fidelity. The persecutors were amazed at their firmness under torture. They could not understand how the Christians replied to their cruelty with only prayers for their welfare.

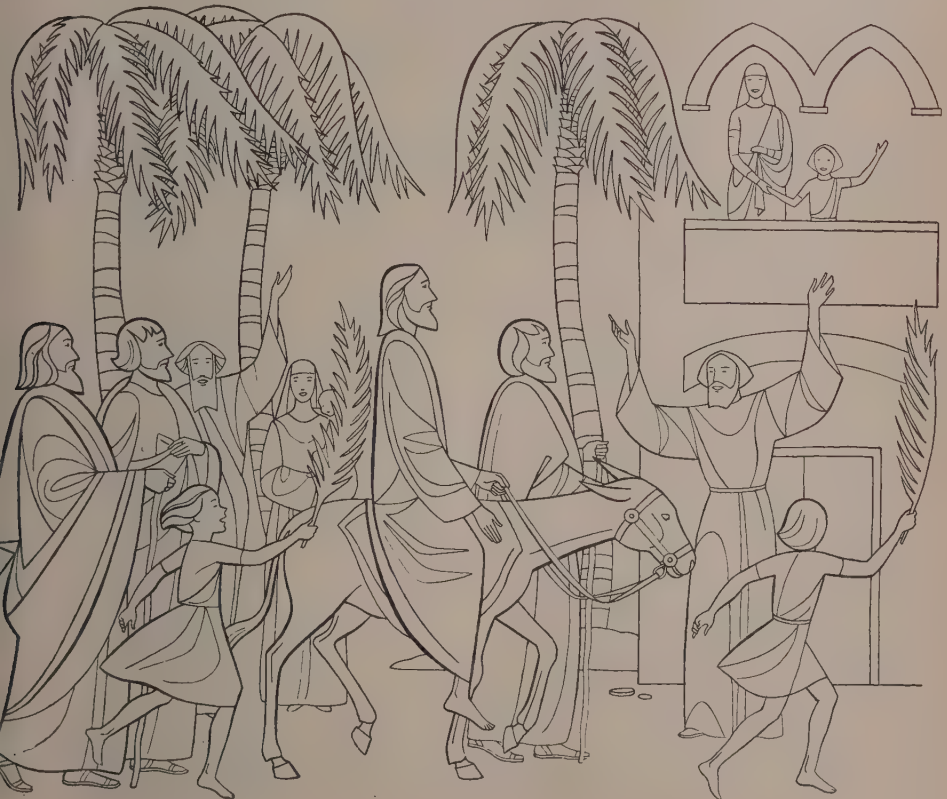
At last they dismissed them with heavy fines that put some into debt for life. All escaped actual death.

Olu Walla, a most rascally former slaver was converted by their example and became conspicuous for his Christian courage and gentle resolution.

This town of Abeokuta was raided in 1863 by Dahomey slave catchers and several Christians were enslaved or killed, one by crucifixion, but it cannot be said for certain that their faith caused their cruel treatment.

Not until 1871 is there a clear case of complete martyrdom. This was in the district of Bonny, where heathen slaveholders became frenzied over the refusal of their Christian bondsmen to eat food previously offered in idolatrous rites.

The stalwart members of this group suffered in a variety of ways, usually each alone. At first they were killed publicly, later in the dark jungle when traders seemed



likely to protest. One man was starved for six days until he expired. Some were tied naked on the ground for insects to finish. Unrecorded torments accounted for others. Two were offered chiefdoms if they would repent and the reply of one has been preserved,

The Catholic Laymen's Club of New York is presenting a fine symposium on the subject "Catholic Life in the Modern World." Various aspects of this general subject will be taken up at monthly meetings to be held at churches in the city. The public is cordially invited to attend these meetings. Each program will start with Benediction of the Blessed Sacrament, followed by a light refreshment and then the address and discussion. The first meeting was held at the Church of the Resurrection on Monday, December 4, when the Reverend Grieg Taber, rector of the Church of Saint Mary the Virgin spoke on the subject: "The Family." The second meeting was held at the Church of St. Mary the Virgin on Tuesday, February 13, when the Rev. C. Kilmer Myers, Vicar of Grace Church, Jersey City, spoke on the subject "The Community."

The rest of the series is listed below:

III. March 6, 1951 (Tuesday),

"Industry"

Meeting will be held at 8:00 P. M. at St. Ignatius' Church, 87th Street and West End Avenue, New York City.

Speaker: The Very Rev. Lawrence Rose, S.T.D., Dean, The General Theological Seminary.

Dates have not been set for the concluding meetings. But it has been announced that Canon Frederic Hood, Principal of Pusey House, Oxford, will be the speaker in April; in May the speakers will be the Rt. Rev. Cecil D. Horsley, Bishop of Gibraltar, and the Rev. Albert J. DuBois, Executive Director of the American Church Union. The times and places will be announced.

"Jesus has put a padlock on my heart and taken its key to heaven."

The name of only one has been preserved. Joshua Hart took his earthly owner's name and his heavenly owner's for surname (Joshua is Jesus.) His angry master tortured him in various ways, ending with a series of suspensions and droppings from so great a height. At length he tied him up and threw him into the water. The blessed slave was unsinkable. His master added a tongue lashing for his obstinacy and Joshua replied that he was duty bound to do any physical work that God required but not to desert God. Then they took paddles and sticks and knocked the life out of him.

Three years later the slavemaster himself was converted and dumped three canoes full of idols (fetich) into the river. There are more than a million Christians today in Nigeria, about half of them Anglican.

To assemble this information I visited the London headquarters of the great Society whose missionaries inspired the Martyrs of Uganda and Nigeria. On the walls of the chapel no plaque enrolls the names or dates of its many sufferers unto death. (The Society for the Propagation of the Gospel, the "rival" missionary institute, lists twenty of its martyrs near its London altar, but has not kept the roll up-to-date.)

Today, as Uganda and Nigeria continue their steady growth—about a million Anglicans together—perhaps they need to cultivate a sense of fellowship with their heroic dead for things can go soft in Africa (America, too.) We Catholic-hearted folk should not neglect these nearly forgotten Anglican Saints and Martyrs. I suggest more than a little invocation of "Joshua Hart and Companions." (Joshua Hart, the only nameable person of all those holy Nigerians who prayed, "Father, forgive them" amid their agonies, might be represented in art as a husky Negro with a paddle, the blade of which be carved in Anglican fashion—fantastic but symmetrical—to suit the carver.

JOSHUA HART AND COMPANIONS

MARTYRS OF NIGERIA,

PRAY FOR US!

The Secret Garden of the Soul

BY FREDERICK WARD KATES

Francis Underhill, the late Bishop of Bath and Wells has written:

IT is the will of God for us that in the world's most crowded street, in the din of life, when the rush and hurry are at their most intense, in joy or sorrow, in love or bereavement, in all that makes up our outer and inner life, we should have a place of retirement, a permanent retreat, ever at hand for renewal and peace. It is God's will for us that we should possess an Interior Castle, against which the storms of life may beat without being able to disturb the serene quiet within; a spiritual life so firm and so sure that nothing can overthrow it."

That we may possess such an Interior Castle and that we may come to have with the passing of the years an inner life so strong and stable that nothing can shake it, we would stress the towering importance of our having, finding, or creating, at all risks and at all costs, each one of us, a secret garden of the soul.

"Every soul that is truly alive has a garden of which no other holds the key," Evelyn Herman has written, and so we become—a secret garden all one's own into which we may slip at will seeking relief from the stress of life and the babel of many voices, therein to enjoy an interval of quiet communion alone with God. Such a haven of refuge, such a sanctuary and retreat, is surely these days every man's urgent need, if we would know "serene quiet within" and could live calmly and happily through troubled times. By all means, the use Sénancour's words. "Let us keep our silent sanctuaries: in them the eternal perspectives are preserved."

To such a secret garden of the soul's communion with God some of us will want to go often and in it some of us will want to linger too long. This is a temptation peace-loving souls must fight, for the garden's refreshing solitude can easily become an enervating narcotic. It is all too easy to use the garden as a place of escape from the pres-

ures and struggles, the burning questions and searching issues, which harass the soul out on life's highway. It is all too easy when one is in the garden to be sweet and gentle in spirit, kind and forgiving, gracious and forbearing, and all that one aspires to be, but is not in the turmoil and heat and burden of everyday life.

While there is this danger that some of us may want to linger too long in the garden or visit it too often, I think the danger for most people nowadays is that they are all too likely to neglect this quiet place. To walk with God in the garden in the cool of day seems to many a contemporary a misuse or a sheer waste of time when there is so much to be done. Indeed, for most people today there is no cool of day—it is always sweltering high noon. We race and rush and pant and toil; we work feverishly beyond our strength only to burn out our life's quota of energy and die too soon. Social engagements and business activities clutter our days and consume our strength. The call of the world with its multitudinous things to do is forever dinning in our ears. In short, to quote Wordsworth's lines:

The World is too much with us: late and soon,

Getting and spending, we lay waste our powers:

There is the real possibility, of course, that many have never felt the necessity for such a garden. For such persons we have but one word of counsel: find one, make one; for without a secret garden of the soul's communion with God, properly used, we cannot live richly or, as the religious man views life, at all.

If we neglect to create for ourselves such a secret garden, several unfortunate results will follow. The first is that we shall never get to know ourselves. "A man has many skins in himself, covering the depths of his heart," according to Meister Eckhardt. "Man knows so many things; he does not know himself. Why, thirty or forty skins

or hides, just like an ox's or a bear's, so thick and hard, cover the soul. Go into your own ground and learn to know yourself there."

Hours spent in the garden of quiet fellowship with God disclose to ourselves the full measure of our artificiality, our superficiality, and our terrifying lack of that vital power we know we must possess if we are to live successfully, with courage, and with cheer. Hence we urge, in the words of George Herbert:—

By all means use sometimes to be alone.
Salute thy self: see what thy soul doth wear.
Dare to look in thy chest; for 'tis thine own:
And tumble up and down what thou find'st there.

Neglecting to have and to use a secret garden of the soul means we are not taking time to know ourselves and find out what sort of persons we really are. So, use the garden, we advise, as a means of getting to know yourself, lest adverse circumstance some day reveals you to yourself as far less the man you believed yourself to be.

Secondly, if we neglect the secret garden of the soul we deprive ourselves of the opportunity to build up a reservoir of spiritual strength which some day, in all likelihood, we shall desperately need. Few sights are more heart-rending to behold than a person

floundering in a sea of emptiness and despair when trouble comes, because he did not build up in fairer days a reserve of spiritual capital upon which he could draw when need should come. In vain such a person seeks to pray. His words are idle words tossed upwards into a vacant and glassy sky. He turns to lean as it were on the shoulder of God, and suddenly finds he is not at all acquainted with man's Divine Friend to whom now in his soul's distress he turns for solace and for strength. Now in the hour of his most poignant need, he finds, to his amazement and chagrin, that he has neither spiritual resources nor knowledge of how to secure strength from the invisible when the religious man ever obtains grace and comfort for his need.

That such may not one day be our case we urge a return to such everyday devotional practices as a regular quiet-time for the reading of religious writings, for Bible study, for meditation, and for prayer. Spiritual resources are built up over the course of the years: they are not something we can go into a store and purchase over a counter, all neatly packed and wrapped in cellophane.

The final result of neglecting to have and to use a secret garden of the soul will be the obvious one of depriving ourselves of the opportunity of getting to know our Lord and of being known of Him.

To spend hours of quiet companionship in the garden where the disciple meets and walks and talks and prays with his Lord is one of the precious privileges of the Christian life. If we know the things that belong to our peace, we shall create without delay such a secret garden for our soul's communion with God. And we shall begin to use that garden as the place and the way by means of which we shall come day by day to know God as a child knows his father and to know God's Son as a loving friend.

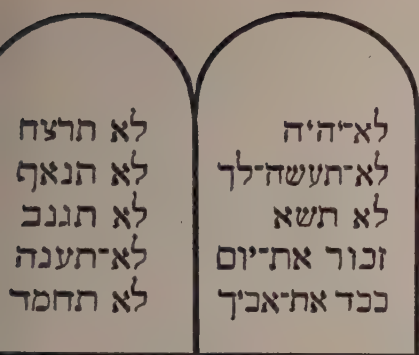
Inscribed on a plaque in an old garden wall in England are the following words:

Men go to their garden for pleasure;
Go, thou, to thy garden for prayer:

The Lord walks in the cool of the evening

With those who seek sanctuary there.





The Ten Commandments

BY LOREN N. GAVITT

II. Thou shalt not take the Name of the Lord thy God in vain.

FROM the literal point of view, this Commandment forbids the use of the various names of God carelessly—"swearing", as it is usually called. But the Commandment's meaning is far deeper than the use of certain words in conversation. Unless this deeper meaning is understood, the Commandment will seem merely arbitrary interference with matters which make no very serious difference to life. Actually this Commandment has to do with a man's whole attitude toward God.

Last month we saw that the first two Commandments had to do with building a man's life around the true God. The worship of false gods must be eradicated if a man's life is to be true to the laws of his creation. The third Commandment takes us a step further. For it is not only possible for a man to set up a false god. It is also possible for a man to profess the true God and still not act in accordance with his profession. Any sort of attitude or action which treats God without the respect due Him is a failure to adjust one's life to moral law—a serious

We must either find God in this world, or we must keep our minds never to see Him in the hereafter.

—*Avrillon.*

through the Bible, the word "name" is used to represent the person himself. So the phrase "Name of the Lord" here means simply "God." The old English phrase "in

vain" means "as though he does not matter." Thus, put into modern terms, this Commandment will read: "Thou shalt not treat God as though he did not matter."

It would be impossible, within the compass of these short instructions, to rehearse the various truths about God which He has revealed to us. But there are three truths that are especially applicable here. The first is that God is our Creator. Without Him we would not be at all. Thus, as creatures of God, we owe to Him all we have and all we are. Our attitude toward the true God must be that of a creature toward its Creator. It must be the response of one who owes a debt. The second truth is that God loves us. He not only made us, but He continues an attitude toward us which can only be described by the word "love." There is only one satisfactory response to love—*i.e.*, a loving response. Our attitude toward the true God must have the self-forgetfulness and self-sacrifice which is found only in true love. The third truth about God is that He is holy. This word expresses all the mighty magnificence and all the infinite perfectness of God. Both the Old Testament and the New Testament give us pictures of heaven. In both cases, we find the whole company of mighty angels and glorious saints prostrate before God, unable to look directly into such glory, and crying out again and again: "Holy, holy, holy, is the Lord God of hosts." Pagans can approach their little gods of money, popularity, social service, etc., with joking thoughtlessness because these gods are not holy. But when a man really comes into the presence of the mighty God of all heaven and earth, he must experience awe, reverence and holy fear. When this is lacking, a man is not really acting in accordance with the truth and his life is an untrue life.

Thus, this Commandment is fulfilled only when a man adjusts his life to the truth that God really matters, that He is a God who is worth man's love and sacrifices. There will be a sense of obligation, of "oughtness" of owing a real debt to God which must be paid at whatever cost in inconvenience and sacrifice. There will be no strolling into His presence to pray or worship, because it

In our last letter we reported the erection of an outside shrine to St. Mary. Another member of the Order is now doing a shrine to St. John the Evangelist. These shrines are on either side of the great cross. You remember that it was St. Mary and St. John who stood besides the cross on Mount Calvary. Our dedication is to Mount Calvary, and our special patron is St. John.

—KARL TIEDEMANN.

Book Reviews

THE BIBLE FROM WITHIN by *A. G. Hebert*
 London: Oxford University Press,
 1950). Pages 192. Cloth. \$2.25.

This book was written to fill a definite need of the clergy and laity in understanding the Bible. Obscurity, critical problems, and the general question of authority of the Bible have made it difficult to present Holy Scripture to Churchmen. Now Father Hebert, with his ripe scholarship, backed by a strong devotional life, has given us a book which will fill the need. As the title suggests, he has treated the Bible as a living work, speaking to us, the Old Testament through the New, and both through the Church. Too often the Bible has been analysed in the same way as one might study Homer, without the recognition that it bears any relation to life beyond the scholarly interests of writer and reader. Again much false criticism has been done by scholars who have attempted to interpret Holy Scripture through categories alien to the purpose of the books they tried to analyse. Father Hebert is not guilty of either of these errors.

Facing all the findings of Biblical criticism, the author masterfully demonstrates how, in successive generations the authors of Old and New Testament times interpreted the action of God in relation to their own times, appealing to the deposit of tradition which has been received. In the earliest times of writing this tradition was oral, but as the years passed, there was the use of existing written material.

The question arises in connection with the preservation of Old Testament stories in later generations as to just why such lib-



erties were taken. Father Hebert gives what is probably the best answer: the faith of Israel is one, and in looking back to the past, the authors of the Priestly Narrative were also looking forward to the future which would have continuity with the past. In the light of this, the earlier accounts were retained, but thoroughly elaborated with an eye to the reconstituted holy nation.

As this book is written in untechnical language, occasionally lightened by Father Hebert's whimsical humor, it may be of great use to the clergy and laity who will not be upset by the author's acceptance of some of the findings of higher criticism.

—J. G.

THIS WE BELIEVE! by *Eric Montizambert*
 (New York: Morehouse-Gorham Co.,
 1951). Pages xiv + 142. Cloth, \$2.00

Christians have frequently been blamed for some very grotesque beliefs, unfortunately not always without justification when the tenets of borderline sects have been mistaken for the norm. This book, by one of the best apologists of our Church, sets out to challenge the man who has been humbled by world events into the position where he

will listen respectfully to the true fundamentals of the Christian Faith.

After successfully clearing away the rubble of liberal and pseudo-scientific dogmas which have been hitherto considered obstacles to belief in the Christian Faith, the author proceeds to an exposition of the articles of the Apostles' Creed. In these we see the Gospel not as doctrinal opinions, but as facts which are related to the ever-pressing needs of sinful man. When the man-in-the-

street comes inside to ask about what Christianity has to say, this is a book which, well worth giving him for illumination and let us pray, for his conversion.

—J. G.

BEN HUR, by Lew Wallace (New York: Famous Authors Ltd., 1950) Paper, Cents.

The advent and enormous circulation "comic books" is a sociological phenomenon well known to everyone in this country.



pecially to those who have children in the family. Unfortunately this craze has not been limited to harmless material; unscrupulous publishers have been circulating obscene and vicious literature which has had the effect of promoting crime and vice. Murder, arson and rape have been played up as attractive exploits in some of these comic books. Here is one company which has attempted to produce good books in this all attractive form. Any of our readers who have small children developing tastes for comic books would do well to get some of these worth while books and get them into the hands of their offspring. In the usual comic book format this old favorite *Ben Hur* is told in vigorous style.

—J. G.

Top Flight

Not long ago, our good friend Mr. Clifford Morehouse of *The Living Church* told us the following story. He was visiting in Puerto Rico and there spoke to a gathering of Church people. He was introduced to the audience as the editor of the best Church periodical. The speaker corrected himself immediately: "No, I mean the second best." Later on Mr. Morehouse asked, "What is the best Church periodical?" Answer: THE HOLY CROSS MAGAZINE."

Intercessions

Please join us in praying for:—

Father Superior attending the clothing of a novice at St. Helena's Convent, Helinetta, March 8; conducting a quiet evening at the Church of the Good Shepherd, Rosemont, Pennsylvania, March 10; preaching on Sunday morning, March 11, at the same church; preaching at St. Andrew's Church, Ardley, Pennsylvania, the evening of March 11; preaching at St. George's Church, Schenectady, New York, March 14; preaching the Three Hours at Christ Church, Tarrytown, New York, Good Friday, March 23; conducting a retreat for the Community of St. Mary at Peekskill, New York, March 29-April 5.

Father Kroll preaching at Trinity Church, Waterbury, Connecticut, March 16; preaching the Three Hours at St. Stephen's

Church, Providence, Rhode Island, Good Friday.

Father Packard concluding his Lenten engagements at St. George's Church, Newburgh, New York.

Father Harrison preaching the Three Hours at Christ Church, West Haven, Connecticut, Good Friday.

Father Hawkins conducting a quiet day at Grace and St. Peter's Church, Baltimore, Maryland, March 10; giving a retreat at the Church of the Resurrection, New York City, March 17.

Father Harris supplying as chaplain at the House of the Redeemer, New York City, April 2-6.

Father Bessom conducting the Three Hours at St. Martin's Church, New York City, Good Friday.

Father Gunn preaching a mission at the Church of the Advent, Williamston, North Carolina, March 11-18.

Father Taylor conducting a retreat at St. Paul's Church, Carroll Street, Brooklyn, New York, March 8-11.

Father Stevens conducting retreats at the House of the Redeemer, New York City, March 2-4, 9-11; preaching the Three Hours at St. Mary's Convent, Peekskill, Good Friday.

Father Terry preaching at Trinity Church, Waterbury, Connecticut, March 9; preaching the Three Hours, at Christ Church, Bellport, Long Island, Good Friday.

Father Gill conducting a quiet day at Grace Church, Albany, New York, March 16.

In the Resurrection it was not only the Lord who was raised from the dead. His life on earth rose with Him; it was lifted up into its real light.

—Scott Holland

Notes

Father Kroll preached at Trinity Church, Waterbury; conducted a quiet day at the Church of the Epiphany, Providence, Rhode Island; gave a mission for Grace and Trinity Churches, Utica, New York, at Trinity Church.

Father Packard preached at Trinity Church, Waterbury, Connecticut, and preached at Thursday evening Lenten services during February at St. George's Church, Newburgh, New York.

Father Hawkins conducted quiet day meditations for the Woman's Auxiliary of the Bronx at St. Peter's Church, Westchester, New York City; held a quiet afternoon at Christ Church, Greenville, New York.

Father Harris preached at St. Ambrose's Church, Philadelphia, Pennsylvania.

Father Parker conducted a mission at St. John's Church, New Rochelle, New York; preached at St. Joseph's Church, Queens Village, Long Island.

Father Gunn conducted a retreat at the House of the Redeemer, New York City;

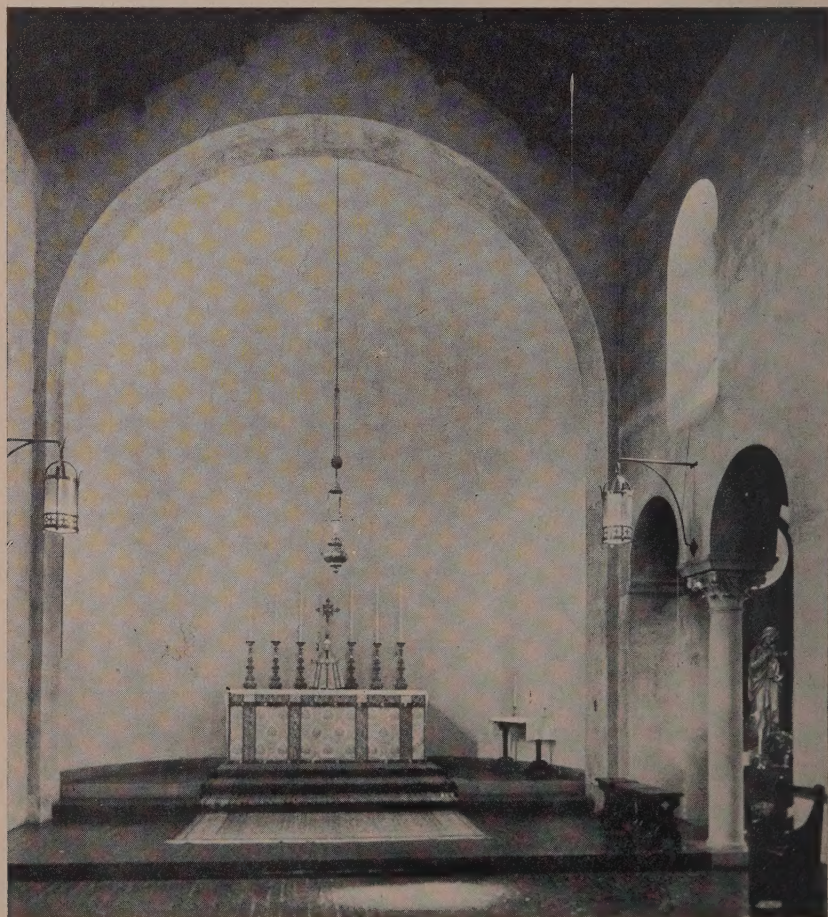
preached at Trinity Church, Waterbury, Connecticut; gave a quiet day at Grace Church, Hastings-on-Hudson.

Father Taylor preached at Hoosac School on Ash Wednesday; conducted a retreat at the House of the Redeemer.

Father Stevens conducted retreats at The Philadelphia Divinity School and Berkeley Divinity School; gave a retreat at the House of the Redeemer, New York City.

Father Terry gave an address to the Canterbury Club of Berea College, Kentucky; preached at Emmanuel Church, Winchester, Kentucky; conducted a retreat for Margaret Hall School, Versailles, Kentucky.

Father Gill assisted Father Parker with the mission preached at St. John's Church, New Rochelle.



An Ordo of Worship and Intercession Mar. - Apr. 1951

- 6 Compassion BVM Gr Double W Mass a) of feast gl col 2) feria b) of Lent cr pref BVM (Transfixion) LG feria or b) of feria V col 2) feast 3) of Lent pref of Passiontide LG feast omit Psalm in Preparation Gloria there and at Introit and Lavabo in ferial Masses through Maundy Thursday—for the suffering, anxious and sorrowful
- 7 St Patrick Double W Mass a) of feast gl col 2) feria 3) of Lent LG feria or b) of feria V col 2) feast pref of Passiontide until Easter unless otherwise directed—for the Church in Ireland
- 8 Palm Sunday Semidouble V Before principal Mass blessing distribution and procession of palms (at other Masses LG from that service) at Mass one col cr—for the preaching of the Passion
- 9 Monday in Holy Week V col 2) Palm Sunday—for the Order of Saint Helena
- 10 Tuesday in Holy Week V col 2) St Cuthbert BC 3) Palm Sunday—for the Seminarists Associate
- 11 Wednesday in Holy Week V col 2) St Benedict Ab 3) Palm Sunday—for the Confraternity of the Love of God
- 12 Maundy Thursday Double I Cl V At Mass W gl col 2) Palm Sunday after Mass procession to the altar of repose—for all lapsed from their Communions
- 13 Good Friday Double I Cl B No Mass office of the day as appointed
- 14 Easter Even Double I Cl V No Mass of the day at first Mass of Easter W gl pref of Easter—for catechumens and hearers
- 15 Easter Day Double I Cl W gl seq cr pref of Easter until Ascension unless otherwise directed—thanksgiving for the Resurrection of our Lord
- 16 Easter Monday Double I Cl W gl seq cr—for the love of Holy Scriptures
- 17 Easter Tuesday Double I Cl W gl seq cr—for the Community of the Resurrection
- 18 Within the Octave Semidouble W gl col 2) Easter seq cr—for chaplains in the Armed Services
- 19 Within the Octave Semidouble W Mass as on March 28—for the seminaries of the Church
- 20 Within the Octave Semidouble W Mass as on March 28—for Saint Andrew's School
- 21 Within the Octave Semidouble W Mass as on March 28—for the Companions of the Order of the Holy Cross
- April 1 1st (Low) Sunday after Easter Gr Double W gl cr—for all in doubt and perplexity
- 2 Annunciation BVM Double I Cl W gl cr pref BVM Alleluia instead of Gradual in festal and votive Masses until Trinity—for the Sisters of the Holy Nativity
- 3 St Joseph Spouse of the BVM Double I Cl gl cr prop pref—for the Brothers of Saint Joseph
- 4 St Isidore of Seville BCD Double W gl cr—for the Oblates of Mount Calvary
- 5 St Vincent Ferrer C Double W gl—for Mount Calvary Monastery
- 6 Friday W Mass of Easter i gl col 2) of St Mary 3) for the Church or Bishop—for the faithful departed
- 7 Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration) —for the Liberian Mission
- 8 2nd Sunday after Easter Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr—for Christian reunion
- 9 Monday W Mass of Easter ii gl col 2) of St Mary 3) for the Church or Bishop—for the Confraternity of the Christian Life
- 10 Tuesday W Mass as on April 9—for persecuted Christians
- 11 St Leo BCD Double W gl cr—for the bishops of the Church
- 12 Thursday W Mass as on April 9—for vocations to the religious life
- 13 St Justin Martyr Double R gl—for the Priests Associate
- 14 Of St Mary Simple W Mass as on April 7—for peace
- 15 3d Sunday after Easter Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—for all in civil authority
- 16 Monday W Mass of Easter iii gl col 2) of St Mary 3) for the Church or Bishop—for just solution for economic and social problems

Note—On the days indicated in italics ordinary votive or requiem Masses may be said

From the Business Manager . . .

Greeting . . .

For the past year we have had a very efficient young man in the packing room—Richard Myers. He received his “greeting” from Uncle Sam the other day and has left for training camp. If he serves the Army as faithfully as he served The Press, we predict that he will come home with nothing less than ten medals. Our prayers will follow him and we ask you to pray for his safe return.

Sell Your Cadillac . . .

Yes, if you have to sell your *last* one, be sure and get a copy of Father T. J. Williams’ book, PRISCILLA LYDIA SELLO. It is published by S.P.C.K., London, but you can probably order a copy from Morehouse-Gorham Co. We read it in Refectory, and it is the sort of book you want to share with your friends.

A Voice Out Of China . . .

Last month we asked you to watch this space for further announcement regarding the book of this title. We regret to say that the publication will be delayed due to circumstances entirely beyond our control.

Publishing Costs . . .

We are not going to ring the changes on this subject, but it does seem wise to point out (especially for the benefit of recent subscribers) that the HOLY CROSS MAGAZINE is still published at a considerable cost to the Order. In plain words, the Order keeps the Magazine going as a sort of contribution to the missionary program of the Church. Once again we want to make this earnest appeal: 1. Renew your own subscription promptly; 2. Try to get one New subscriber; and, 3. Please do give us all the publicity you possibly can. Tell others about us. Loan your copies to “prospects” or ask us to mail a sample copy.

A Fine Tract . . .

When Dr. Mabry’s article on the Priesthood appeared in *The Living Church* we obtained permission to print it in Tract form. That a second printing is now called for would indicate that Episcopalians want to know the truth about Holy Orders.

Dodging The Issue . . .

As reported in *The Living Church* (January 28th) a petition from the ACU asking the House of Bishops to censure recent participation of protestant ministers in Church ministrations was announced to the House by the Bishop of Chicago, and on his resolution (see below) was *unanimously adopted without debate*. (italics ours).

Resolution,

“Whereas, the petition brings before us matters of deep concern to many of the faithful we move that it be received and assurance given, that these matters are also of deep concern to us, and we trust that by patient and understanding consideration of these and other divergencies of thought and practice amongst us, we may come to a mutually happy agreement and the deepening of our fellowship.”

Did You Say Something?

This is just about the fuzziest resolution it has ever been our misfortune to read. Quite honestly, can you tell us what it means? Some of us had hoped that the Bishops would have the courage to rebuke lawlessness in the Church. It seems that we looked to El Paso in vain.

Happy Easter . . .

The April issue will be too late so we say right now, God bless you as you keep the joyous Feast of our Lord’s Resurrection.

Cordially yours,
FATHER DRAKE.